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A MYSTIC FORCE IS RISING

Extracts from 'The New Cycle', *La Revue Théosophique*,
Paris, Vol. I, No. 1, March 21, 1889, pp. 3-13

H. P. Blavatsky

Nearly a hundred years ago H. P. Blavatsky, in her article "The New Cycle", flung down the gauntlet to materialism and sounded its death-knell. In one of her most inspiring and exhortative articles she challenges Theosophists (and mystics) to work boldly for those principles which will free the world from dogma and materialistic slavery and thus prepare "for a future of which but few in your-midst have dared to dream." The year was 1889; the occasion the inauguration of *La Revue Théosophique*. The first sentence of the article "Le Cycle Nouveau" reads: "No initial issue of an orthodox and official Theosophical Journal should be allowed to appear without giving to our readers some information which we deem to be of absolute necessity." Then HPB speaks out.

A century has passed. How much of what she says — "that first gentle rustling" — will be seen by the alert mind today as prophetic, how much still cries for resolution and a great giving, responsive action from every Theosophist will, no doubt, be abundantly clear. The whole article calls for intent study, but here we give only a few paragraphs. Turn to *Blavatsky Collected Writings*, XI, which covers the year of 1889, for the original French and also the English translation.

—EDITORS

... This is again the hour of the great cyclic return of the rising tide of mystical thought in Europe. On every side we are surrounded by the ocean of universal science — the science of life eternal — bearing on its waves the forgotten and submerged treasures of vanished generations, treasures still unknown to the modern civilized races ...

We must prepare and study truth under every aspect, endeavoring to ignore nothing, if we do not wish to fall into the abyss of the unknown when the hour shall strike. It is useless to leave it to chance and await the intellectual and psychic crisis which is preparing, with indifference, if not with crass disbelief, saying that at the worst the rising tide will carry us naturally towards the shore; for it is very likely that the tidal wave will cast up nothing but a corpse. The strife will be terrible in any case between brutal materialism and blind fanaticism on the one hand, and philosophy and mysticism on the other — mysticism, that veil of more or less translucency which hides the eternal Truth.

But it is not materialism which will gain the upper hand ... For from the depths of the dark, muddy waters of materiality which, on every side, hide from them the horizons of the great Beyond, a mystic force is rising during these last years of the century. At most it is but the first gentle rustling, but it is a *superhuman* rustling — 'supernatural' only for the superstitious and the ignorant. The spirit of truth is passing now over the face of the dark waters, and in parting them, is compelling them to disgorge their spiritual treasures. This spirit is a force that

can neither be hindered nor stopped. Those who recognize it and feel that this is the supreme moment of their salvation will be uplifted by it and carried beyond the illusions of the great astral serpent. The joy they will experience will be so poignant and intense, that if they were not mentally isolated from their bodies of flesh, the beatitude would pierce them like sharp steel. It is not pleasure that they will experience, but a bliss which is a foretaste of the knowledge of the gods, the knowledge of good and evil, and of the fruits of the tree of life.

But although the man of today may be a fanatic, a skeptic, or a mystic, he must become thoroughly convinced that it is useless for him to struggle against the two moral forces today unleashed and in supreme contest. He is at the mercy of these two adversaries, and no intermediary force is capable of protecting him. It is but a question of choice, whether to let himself be carried along without a struggle on the wave of mystical evolution, or to writhe against the reaction of moral and psychic evolution, and so find himself engulfed in the Maelstrom of the new tide. At the present time, the whole world, with its centers of high intelligence and human culture, its focal points of political, artistic, literary, and commercial life, is in a turmoil; everything is shaking and crumbling in its movement towards reform. It is useless to remain blind, it is useless to hope that anyone can remain neutral between the two contending forces; one has to choose either the one or the other, or be crushed between them. ... All of you who hesitate on the path of Theosophy and the occult sciences, who are trembling on the golden threshold of truth — the only one within your grasp, for all others have failed you, one after another — squarely face the great Reality which is offered you.

It is to mystics only that these words are addressed, for them alone have they any importance; for those who have already made their choice they are vain and useless. But you, Occultists, Kabbalists and Theosophists, you well know that a Word, old as the world, though new to you, has been sounded at the beginning of this cycle, and the potentiality of which, unperceived by others, lies hidden in the sum of the digits of the year 1889; you well know that a note has just been struck which has never been heard by mankind of this era; and that a New Idea is revealed, ripened by the forces of evolution. This Idea differs from everything that has been produced in the nineteenth century; it is identical, however, with the thought that has been the dominant tone and the keynote of every century, especially the last — absolute freedom of thought for humanity ...

... Our century must be saved from itself before its last

hour strikes. For all those who see the sterility and folly of an existence blinded by materialism and ferociously indifferent to the fate of their neighbor, this is the moment to act; now is the time for them to devote all their energies, all their courage and all their efforts to a great intellectual reform. This reform can only be accomplished by Theosophy, and, let us add, by Occultism or the wisdom of the Orient. The paths that lead to it are many; but the wisdom is one. Artistic souls envision it, those who suffer dream of it, the pure in heart know it. Those who work for others cannot remain blind to its reality, though they may not always recognize it by its name . . .

THOUGHTS ON THEOSOPHY

Boris de Zirkoff

When Boris de Zirkoff, who died on March 4 last year, came to the Point Loma Theosophical Headquarters in the last days of December 1923, he was not yet 23 years old. His native tongue was Russian and he spoke French fluently; he was conversant with English but he spoke it hesitantly. By 1925, however, he had quickly mastered English and was contributing articles to *The Theosophical Path*, official organ then of the Theosophical Society (Point Loma). In that year appeared: Moscow, the Heart of Russia (January); The Buriats and Their Beliefs (February); Russian Mysticism and Some of Its Causes (March); Count Lef Tolstoy: His Conception of Life (April); Dostoyevsky as Dramatist (May); and Modern Alchemists (November). In 1926 came: 'Exact' Scientists and Medieval 'Quacks' (February), and The Youth of Count Tolstoy (April). The May issue had his contribution "Thoughts on Theosophy," which reveals his youthful enthusiasm and which we reprint here as perhaps his first article on Theosophy. We feel this may be of interest to those who in later years were subscribers to Boris de Zirkoff's magazine *Theosophia* (1944-1981). To them also, and perhaps to others, it may be interesting to learn that scheduled for publication this coming October is a book of selected articles from *Theosophia*, titled: "The Dream That Never Dies: Boris de Zirkoff Speaks Out on Theosophy."

—EDITORS

In Lebensfluthen, im Thatensturm
Wall' ich auf und ab,
Wehe hin und her!
Geburt und Grab,
Ein ewiges Meer,
Ein wechselnd Weben,
Ein glühend Leben,

So schaff' ich am sausen: Webstuhl der Zeit,
Und wirke der Gottheit lebendiges Kleid.

—GOETHE'S *Faust*; 'Song of the Earth-Spirit'

One of the of the signs of the time is the keen interest in the name of Theosophy and the meaning of this term, awakened nowadays all over the world, in every nation and in every land. People begin to feel, unconsciously to themselves, the mysterious 'something' which lies behind the mere name; they ask, they inquire, they try to make clear to their minds and brain-intellects the significance of that much-repeated and widely-spread word — Theosophy — in order to satisfy their ever-burning desire for new and unexplored domains of science and thought.

The period of absolute derision, of bold and foolish ridicule, of the teachings of Theosophy is gone by; the enemies of human progress and evolution have seen, have felt, have heard and understood that the mere ridicule of

Truth does not kill her and does not even hurt her validity in the slightest. Rejecting the worn-out policy of ridiculing everything and everywhere, they, or rather those who have inherited in the present generation the tendency to criticize without previous knowledge of the subject discussed, have resolved to question once for all in a more or less tolerant and peaceful manner those who even in their opinion happen to be acquainted with the tenets expounded under the name of Theosophy.

And now, behold! many of the enemies who thought their time was best occupied by slandering the new revival of a world-wide and ancient spiritual movement have even grasped something of the true meaning of that doctrine, and from bitter enemies of the Theosophical Movement have turned to be loyal friends of that great Cause.

But we will not speak of the enemies alone, or of the friends and sympathizers. We merely state that Theosophy, *as a name*, has of late penetrated into the minds and even the hearts of men, whatever their religious or philosophical views, whatever their opinions and beliefs on the plane of intellectuality and thinking.

But the *name* is new (to the majority without learning or scholarship) and *the explanations are many*, and, let us say it at once, they are mostly contradictory and sometimes absurd to the utmost. In the last six years we have had the opportunity of traveling in many countries; we have seen the states of minds and the intellectual conditions prevailing among the masses of many a nation in Europe and Asia, and we have especially directed our attention and interest to the inner crave of the people we met on our way. Studying the need of the present civilization as represented by different classes and levels of society down to the very bottom of 'civilized' life, trying to define in a more or less practical and true manner the necessities of the human intellect and the food the human heart and soul were striving for, we realized more and more that it was and that *it is* the teachings of the ancient Wisdom-Religion brought to the western world by that great, that extraordinary woman, Helena Petrovna Blavatsky, in the seventies of the past century.

We have also seen, and with the greatest sorrow and pain, the misrepresentations and gross falsehoods which were and are sown about by irresponsible and foolish persons concerning the pure, the lofty, the sublime teachings of Theosophy, as presented by its three Leaders in their works and *in their lives and doings*.

Summing up the numerous conditions, good and bad, we have been able to witness in the last few years, we must say that the teachings of Theosophy are not understood in the right and true way they *ought to be*, if humanity is to outgrow its degeneration and its fall into the mire of illusion and materiality.

Theosophy, the ancient Wisdom-Religion, is taken too often as a mere philosophical doctrine, as a group of tenets referring to the intellectual world, or the plane of pure speculation, and metaphysical Babel-towers. It is useless to speak here of the hundreds and thousands of misrepresentations and real 'hallucinations' about Theosophy

which flourish once in a while on the soil of human minds, but are, we hope, on the way to self-destruction and annihilation in the ocean of their own stupidity.

But we feel it proper to point to the terribly brain-mind methods of popular inquiry into the teachings of Theosophy; we should like to show as much as we can the real, vital meaning of the tenets expounded by our three great Teachers, from H. P. Blavatsky, W. Q. Judge, and Katherine Tingley.

The world is drowned in intellectualism and philosophical conceptions, the one deep and splendid in its essence, the other not worth even thinking about. This same world is still craving for the same food, though the brightest minds of the present civilization are already (and it is really not too early) feeling the danger of the mere intellectual study and the nonsense of the innumerable theories on the origin and evolution of the human soul. If we take the teachings of Theosophy in the same time-honored manner of a bulk of doctrines without any practical application to the life we see around us and feel in ourselves, well — we had better drop it altogether and return to the grand theory of hell and brimstone, lately deceased.

To the well-known definition of *Theosophia* as being (as a word) composed of two Greek terms — *theos*, 'God,' and *sophia*, 'wisdom' somebody is said to have replied that in order to understand this 'wisdom' one has to be a *sage* oneself. "Oh!" responded the learned friend, "do you consider yourself a *fool*?" — "*Se non e vero, e molto ben trovato.*"

This is the greatest stumbling-block of many a person today. Man thinks he is a fool and cannot understand a teaching which is *a little* above the everyday banal and useless life of pleasure and selfishness. *But man is not a fool; he is as wise as the Sages* of old times, only this wisdom is hidden in the depths of his soul and so deep, so far from the consciousness of the individual himself, that he is ready to deny it at every moment and laugh at those who would show him the way.

Theosophy is not a new religion. It is not a religion at all. Theosophy is not a science; it is not a philosophy, as the term is understood all over the modern world in the sense of logical deductions and analytical or synthetical definitions of pure abstractions. It is not a cloak to hide some far-fetched ideas and conceptions. But Theosophy is RELIGION itself, understood in its original meaning of 'binding together' — Man and his Divine Essence. *Theosophy is the law of life, the rule of right living*, and that is its practical significance for the world of today.

Fully to define Theosophy we must consider it under all its innumerable and multifarious aspects, from all its sides and issues. But the real, full definition, or rather the knowledge of the teachings, of Theosophy is not, as it is so often claimed, dependent upon a brilliant intellect or upon a scholarship beyond the common level of men's mind. Theosophy, although it reaches the mind, and illumines it with the great Light of Truth, that Light which shines in darkness and bears witness to the majesty and

grandeur of Eternal Life — Theosophy in its true, in its most sacred and divine aspect, speaks to the soul of man; it tells the old wisdom of the ages to his weary heart, and enters therein like a perfume of another world, beyond the reach of the banalities of life.

Theosophy shows to man the road of duty and love. It fashions the impulses of his heart and being into one great whole, imposing and strong. It means the regeneration of Humanity through selflessness and devotion. It leads Man to the victory of his Divinity amidst the struggle and battle of life.

Taken from this standpoint, Theosophy is a rock to which sooner or later the whole of mankind will cling as to its unique and last hope, on the ocean of brutal selfishness and ambition.

The great search of the present generation is not for new dogmas and new theories; it is not for hypotheses on the metaphysical meanings of such or such a term. It is not for the complicated definitions of life. No! The search is for the Science of right living. The crave is for the wine of Brotherly Love. Man looks all over the world to find the solution of the great riddle of existence and suffering and sorrow. Theosophy, the ancient Wisdom of the earlier races, that mine of treasures and that beacon-light of truth, gives that solution and opens the way of knowledge and happiness.

The wave of spiritual rebirth is fast moving over the surface of our world. It is like a tide which threatens to engulf the shore; but it is a tide of new hope and new yearnings. It is a wave of eternal youth. It is a flow which springs from the source of being and brings with it the elixir of spiritual love.

With the light of Theosophy a new era has opened for the nations. A message of Truth and Hope had been sounded in the silence of gloom and agony. It is the message of the gods proclaiming the dawn of a brighter future. It is the trumpet-blast of an age to come. And the world is gradually awakening; it shudders in the depths of its hidden life; it vibrates under the breath of the Spirit, which rushes on the wings of Light, and, coming from the depths of the unknown, a song divine resounds over the old and weary globe; it is as if it were the song of the Earth-Spirit acclaiming the approach of the Great Day:

In the tides of life, in action's storm
A fluctuant wave,
Without form,
Birth and grave,
An eternal sea,
A weaving, flowing
Life, all-glowing.

Let us unite in this supreme reawakening of the Age. Let us look straight ahead into the Face of the Future, with a clean conscience and a pure motive, and strong in our endeavor to reach the goal of Brotherhood and Love, inspired with the sublime Ideal of Perfection; firm in our WILL as the rock that resists the tempest, let us strive for the benefit of others and lay our whole life and being on the One Altar of Truth.

TRANSFORMING THE RHYTHM OF ONE'S LIFE

Krishna teaches in the *Gîtâ* that both receiving and giving may be seen as sacrificial. If the idea of sacrifice is linked up to what is inhaled, which is a form of receiving from outside, then it is clear that one is continually benefiting from the sacrifice of Nature. Exhalation is also a mode of sacrifice because every time one breathes out one is giving to the world. Much of this is erratic and involuntary since most people's minds are not cooperating with their lungs. The personal mind tends to ruin whatever knowledge it has by possessiveness. That is not true of breathing, which goes on all the time and, while it is sometimes disordered, it also has its recurring rhythms. The breath should become less hurried and short, deeper and more gentle, until it is non-violent and sacrificial. Through carelessness in speech the greatest harm is done to breathing and to eating, but if one is alert and mindful, pausing with quiet gratitude periodically and rhythmically, then one moves away from a polarized activity towards a triune motion. Instead of taking in and throwing out, one takes in, holds, and then gives. As one's rhythms become triune in breathing, this becomes a conscious reflection of Brahmâ-Vishnu-Śiva, *Âtma-Buddhi-Manas*. If one also keeps in mind the *Âtma-Buddhi-Manas* of the life-atoms that one is dealing with, this will deepen continuity and ultimately transform and revolutionize the rhythm of one's life. These simple considerations are supremely practical examples of Buddhist analogy and correspondence between the cosmic and the human.

—Quoted from "As Above, So Below", *Hermes*, No. 4, April 5, 1980 (Universal Theosophy Fellowship, Inc., Santa Barbara, California)

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No human being is without trouble of some kind, and let us remember that it is the sorrows and the troubles of life which are our true friends — friends because they strengthen our character, give us a feeling of sympathy with those who suffer and are in pain, and enable us, by the strength of the moral fiber they build into us, to carry our own burden with a lighter and a more joyous heart; so that, in time, when the suffering has wrought its magical work upon us, it no longer seems to be suffering, but we see it with quiet and luminous eyes, and a glad heart, as being the mysterious working of the very gods.

It is through suffering and yearning for light that we advance; and, when the light comes, then also come the great peace and the great wisdom, and our hearts are at rest.

—G. de Purucker, *Wind of the Spirit*

JYOTIPRIYA (DR. JUDITH M. TYBERG)

May 16, 1902 — October 3, 1980

The following, first of a series of articles in *Mother India*, issues of February, March, and April 1981, will be of interest to the many around the world who knew Judith Tyberg personally either through her teaching of Theosophy or of Sanskrit language and literature, who respected her for her strong stand for principle, her intellectual honesty, her great devotion to Theosophy and her theosophical teachers in her formative and maturing years at Point Loma, and her always loving interest in the spiritual welfare of her many pupils and friends.

We have space in the *Eclectic* only for the first of this series. The second and third take Jyotipriya, as she came to be called in India (or Judy Sunbeam as we called her in the long-ago Point Loma years) to Benares Hindu University on a three-year scholarship, her first visit to the ashram of Aurobindo and her meeting with Sri Aurobindo and the Mother there; and, finally, to her founding of the East-West Cultural Center in Los Angeles when she returned to California; how it grew and flourished, becoming a steady light for those both of East and West seeking enlightenment.

These articles are written by Madeleine Shaw (signed MANDAKINI) who writes us that she was with Joyti about three years at the East-West Cultural Center and "feel a tremendous gratitude for her inspiring influence on my life . . . I hope you enjoy the articles and that they bring to mind sweet memories."

—EDITORS

*"By heaven's illuminings one perceives
her to be a bearer of the Truth."*

—Rig Veda

Once Jyotipriya asked the great Sanskrit pandit Kapali Sastri if she could study chanting with him during the few months she would be at the Sri Aurobindo Ashram in 1949. Sastri replied that it was usual to first study with him for fifteen years before beginning to learn to chant. "Well," she said, "I know music and I know Sanskrit somewhat." So, the pandit referred the matter to Sri Aurobindo. The Master's reply: "Teach her anything she wants to know, she's going to do good work in America." And, for the past thirty years—as the founder and life-spirit of the East-West Cultural Center, as an inspired and devoted teacher of Indian languages and philosophy, as a noted Sanskrit scholar and author, and as a blazing guide on the path of the Integral Yoga—Jyotipriya lived the truth of Sri Aurobindo's words. Jyotipriya was a beacon to all she met, her life an example of consecrated service to the Divine. She left her body this past October at the age of 78. This article is offered in gratitude to her, the one Sri Aurobindo had named "The Lover of Light."

Jyotipriya loved to talk about the course and events of her life, not from any sense of ego, for she was an extremely modest person, but because it was a way to illustrate the workings of the Grace, and the presence of the guidance that was with her from the start. Born in California in 1902, of Danish parents who were Theosophists, she grew up in a spiritual atmosphere altogether rare in the West, and especially unique for its time. The place was Point Loma, called "The California Utopia"—the newly founded world headquarters of the Theosophical Society, begun by Katherine Tingley, then leader of the society.

There, on rolling, wild-flowered hills, set against the Pacific Ocean majesty, twenty-six nationalities gathered to share the religious and intellectual heritage of all continents and ages. Her parents were serious students of Oriental philosophy, and the Upanishads and Bhagavad-Gita were major influences in their lives. All throughout the nine months of Jyotipriya's gestation in the womb, her mother chanted a Vedic hymn to the newly embodied soul. At an early age, Jyoti could recite sections of the Gita by heart.

Within this atmosphere that taught first and foremost that "Life is Joy", it was Jyotipriya, or Judith as she was then called, who stood out as the happiest child. Her zest for life was such that she was nicknamed, in anticipation of Sri Aurobindo, "Judy Sunbeam." But hers was also a serious nature, so she had another name as well, "The Little Philosopher." While other children played on the beach, Jyoti could be seen engrossed in a book on Lao Tse, borrowed from her teacher. Other times she was found reciting her own compilation of uplifting quotations to her dolls. There, in the heyday of the Point Loma experience, she found sweet nectar for her aspiring soul. Throughout her life she would often recall precious moments of inspiration from those early years: the dawn assemblies of young and old in the open-air Isis Theater [Greek Theater] where they would gather to recite from the sacred scriptures, "Light on the Path" and the Bhagavad-Gita... the march together in silence to the dining hall where the passwords were "Truth, Justice, Silence"... and against the chime of seven bells, the children's bedtime prayer that invoked, "Let us seek more power of thought for self-conquest; let us seek more knowledge, more light." From the beginning, Jyoti and the other Point Loma children were taught about the higher and lower natures, karma and reincarnation. And when Madame Tingley spoke on these "higher lines", Jyotipriya would be moved to "great heights of inspiration."

Jyotipriya's upbringing had many parallels to that which the Mother envisaged as ideals for childhood education. The children grew largely apart from their parents, among young companions from all parts of the globe. There was attention placed on self-discipline and team-work. They were taught that theirs was the responsibility for their own unfoldment. And their days were filled with a host of intellectual, dramatic and fine arts activities. At the Point Loma Raja Yoga school, Jyoti became accomplished in piano, violin, viola, pipe organ, played in the orchestra and sang in the chorus. "The meaning of Raja Yoga was always made very clear to us," Jyoti later recalled. "Madame Tingley interpreted it as the balance of the mental, moral and spiritual faculties. And in that balance, there was a great emphasis on physical education." That is partly why Jyotipriya immediately felt so at home in the Ashram when she first arrived in 1947: "The similarities of our training and the memories came to the fore", but "the spiritual life in the Ashram was much loftier. Ours had been more ethical and service-oriented."

From the beginning, Jyotipriya knew that she was

going to teach and help others. She described her life aspiration, as early on as she could remember, as one of "Long service, in search of truth, beauty and joy to share with all." The idea of brotherhood, that "we were all one", fascinated her. "There was such a sense of separateness around and I wanted to understand it, to really work it out. I loved being united with people, creating something beautiful." All of her being was moved to a vision of "an education that could inspire one to unfold the higher nature, to express the noble and brotherly acts to produce harmony in life." As a child, she was always observing her teachers and making mental notes as to what she would or would not do when she became a teacher herself. A born leader, Jyoti had charge of tutoring backward classmates in their studies and the responsibility for introducing new students from abroad to Point Loma life. While still a teenager, she began to formally teach in the Raja Yoga School. Later, she taught in the High School and the Theosophical University. As Hostess of that institution, she planned the educational events for the constant stream of international visitors to whom Point Loma had become a spiritual magnet. She was Assistant Principal of the Raja Yoga School from 1932-1935 and held the post of Dean of Studies of the Theosophical University from 1935-1945.

As a teacher, Jyotipriya brought an intellectual background of scope and brilliance that matched the intensity of her soul's call to serve. She received a B.A. from the Theosophical University in Higher Mathematics and Languages, having studied French, Latin, Greek, Hebrew, German, Swedish, Danish, Spanish and Dutch. Then, from the same university, an M.A. in Religion and Philosophy, with a specialization in Oriental Thought. After research in Sacred Scriptures and Ancient Civilizations, she received the religious degrees of B.Th. and M.Th. In 1930 she began the study of Sanskrit under Dr. Gottfried de Purucker and was granted the Theosophical University's Ph.D. in Sanskrit Studies. Largely as a result of her Sanskrit correspondence courses, Jyoti was invited to lecture at Theosophical centres throughout Europe and Scandinavia in the years 1935-1936. It was during a public lecture on this tour, that a British blue-collar worker, dazzled by Jyotipriya's intellect and breadth of knowledge, was prompted to ask: "For such a young kid, how can you have so much wisdom?"

Long before Jyotipriya knew of Sri Aurobindo or had made his saying "the Knowledge that unites is the true Knowledge" the foundation stone of the East-West Cultural Center, she had an inherent belief in that great teaching. It was while lecturing in Europe in 1935 that her travelling companions disclosed that they were working with Hitler and tried to enlist Jyotipriya in their cause. "I was interested in brotherhood and when they proposed that Nazi stuff to me I had no use for it at all," she later said. And reflecting on that and other incidents in her life she continued, "People were always trying to lead me to this or that, but nobody could lead me. Nobody could get me off my interests along the higher lines and my spiritual goal."

In America, together with Dr. Purucker, Jyotipriya and a select group of scholars committed to print* the meanings of all the Sanskrit, Greek, Hebrew, Tibetan, Zoroastrian and scientific terms used in Theosophy for a proposed Encyclopedia of Theosophy. Through all the learned discussions in her midst, Jyoti received an invaluable education in spiritual literature and terminology. Her contribution in return was the exposition of over 2,000 terms. Then, she began an intensive study of the Bible in the original and the Kabbalah. But it was Sanskrit that became her passion and life's work. In 1940, Jyotipriya was appointed Head of the Sanskrit and Oriental Division of the Theosophical University. She became a member of the American Oriental Society, and in 1941 her first Sanskrit textbook, *Sanskrit Keys to the Wisdom Religion*,† was published, climaxing eleven years of concentrated study.

Sanskrit Keys to the Wisdom Religion, which presented the meanings of over 500 Sanskrit terms used in religious and occult literature, as well as a practical pronunciation guide to and history of the language, was a "first" in its field by virtue of both its content and the technology involved in getting it to print. Set in *Devanāgarī*, it was the first occasion for that ancient script to be printed by linotype. Even in India it was only the contemporary version of Sanskrit script that was available in a linotype keyboard. By adapting a modern Indian Sanskrit keyboard, Jyotipriya and Geoffrey Barborka of Point Loma designed a special *Devanāgarī* linotype, composed of dozens of matrices. The Los Angeles Times and other U.S. newspapers covered the story. Featured in the Times was a photograph of a page from Jyotipriya's book, accompanied by the caption: "INTRICATE—PAGE OF 30,000 YEAR-OLD SANSKRIT LANGUAGE". It was likely the first time the American public had ever had a glimpse of the language—or had even heard of it. The average American of the day might probably have thought, as someone actually said, "What is Sanskrit, some kind of war work?"

The Los Angeles Times quoted Jyotipriya's enthusiasm for Sanskrit: "Not only are the languages used on the European and American continents deficient in words dealing with spirit, but many of the English words that do have spiritual connotations are 'so weighty with false and dogmatic beliefs' that it is difficult to use them with any hopes of conveying an exact meaning to all... while Sanskrit, expresses the 'inner mysteries of the soul and spirit, the many after-death states, the origin and destiny of worlds and men and human psychology.'" The article ended with Jyotipriya's assertion that Sanskrit is "as alive today as it was at the birth of thinking man on this planet." Thus concluded Jyotipriya's introductory lesson to the American people on the treasures of Sanskrit, the first of many in the course of her forty years as a pioneer and champion of the language. It is worth noting that *Sanskrit Keys to the Wisdom Religion* and Jyotipriya's

First Lessons in Sanskrit Grammar (a revised edition of Ballantyne's 19th Century grammar which she prepared in collaboration with Dr. Lawrence A. Ware) were the only books on Sanskrit to be found in 1940's America in the central research library of a city the size of Los Angeles!

1945‡—The Point Loma experience came to a close, for reasons foreseen and unforeseen. Enrollment in the schools had begun to decline some years earlier, . . . and the presence of an international community near the strategic San Diego naval base outside of Point Loma caused suspicion during wartime. Jyotipriya and other Point Loma-ites moved north to Los Angeles to continue their work. There, Jyotipriya taught for a brief period at the prestigious University of Southern California. A character reference of the time lauded Jyotipriya with these words: "I have known Judith Tyberg since her birth. I have observed in her the growth, ever clearly brought forth in action, of an unselfish and noble character. Combined with this she is an unusual and brilliant teacher." And from another: "Miss Tyberg's lectures were distinguished by wide reading and research; and even more than this, she imparted to her students and hearers the spiritual aroma and inspiration of the great philosophical schools of the East."

Jyotipriya then began what was called by friends "a daring adventure", and opened a Sanskrit Center and bookshop where she taught Indian philosophy, religion, languages and culture. Through this she developed a large network of associations with other Orientalists and a unique, esteemed reputation. She lectured at colleges, churches and clubs and, on a more intimate level, continued two study circles that had become an integral part of her life since long before—a "Lotus Circle" that taught children about the lives of great people of the different nations through story and song, and for adults a Saturday evening "Get-Together" where people brought their sewing or knitting or whatever they had to work on, while Jyoti presented the teachings of the great sages of all time. She continued her own individual studies in comparative religion and myth, in Hindu astrology and, though hampered by a poverty of research resources, plunged into an even more intense pursuit of the wisdom contained in Sanskrit scriptures.

V.K. Gokak once characterized Jyotipriya's life as one of "a ceaseless search for Truth." Her quest took a crucial turn at a 1946 lecture given by Dr. S. Radhakrishnan, Vice-Chancellor of Benares Hindu University, sponsored by the University of Southern California. And as if to initiate the new year, in January 1947 Jyotipriya addressed a letter to the President and Officers of Benares Hindu University:

"Dear Gentlemen:

I would like to enter the Oriental Department of your University for research work and help from your Sanskrit professors and pandits. I have decided to give my life to the spreading of the beautiful teachings and religious-philosophy as found in Sanskrit scriptures.

‡ The move from Point Loma to Covina, California was in May of 1942.
—EDS.

*Still, however, not yet published — EDS.

† Second edition published in 1976 by Point Loma Publications, Inc.

One of my projects is to make a good English rendering of the complete Yoga *Vāsista* for the West. Only portions of it have found their way here, and those bits kindle in me a sympathetic note and I would have the West illumined by its perfect philosophy . . .”

Then, in a letter to J. K. Birla inquiring about financial assistance she explained the situation in America:

“...Spiritual and Oriental work of the higher kind, especially along my line, do not bring in the big sums that material lines of work do here in America. In my little Sanskrit Center here which is not too fortunately placed due to my small means, I have just covered my expenses for my simple way of living with the little income that comes from my classes and lectures and from the little I make on the sale of books. But I am so happy to have at least made a go (as they say here) of my little Sanskrit Center . . . When one dares and goes ahead with an unselfish heart and is convinced the work is for the progress of humanity help does come. My pupils are devoted to me and have helped me out of awkward situations and the older ones with much worldly experience give me legal help free.”

J. K. Birla wrote to Jyotipriya in reply:

“It has given me great pleasure to learn how sincerely devoted you are to . . . Sanskrit learning. We are reminded of the learned Gargi of Ancient India, when we think of you, spreading the message of Arya (Hindu) Dharma and philosophy, with a missionary zeal among your countrymen. For this we offer you our sincerest appreciation and deepest gratitude . . . I assure you of all that I can do for your laudable ambition.”

The final letter in the series of correspondences was addressed to all the friends and associates of Jyotirpriya's Sanskrit Center:

“I am happy to let you know that I have accepted a three year scholarship for Sanskrit research at Benares Hindu University . . . I would like to thank each and all of you for the privilege of sharing our mutual experiences in the search for Truth and for all the help you have given me.”

Dr. Judith Tyberg, soon to be named Jyotipriya, left for India in June 1947 as a Seth Jugal Kishore Birla Scholar and an honorary member of the Arya Dharma Sewa Sangha, an association that “advanced the spiritual laws and self-directed evolution and ultimate liberation of the Soul.” At the age of 45, Jyotipriya would find the answers to her lifelong quest when a few months later she would find her way to Pondicherry.

MANDAKINI
(MADELEINE SHAW)

THE ART OF TEACHING

In *Masters—Portraits of Great Teachers* (Basic Books, 1981), edited by Joseph Epstein, students of Theosophy will find much of interest, and sometimes delight. While the men and women described (by writers who were once

their pupils) are university professors, they have in common with teachers of every sort a deep concern with the growth and welfare of others, making it plain that real teaching is an act of brotherhood. This is the quality which comes through most of all in the essays contained in Mr. Epstein's book, which first appeared in the *American Scholar*, of which he is the editor.

Students of *The Secret Doctrine* and of Plato as illumined by H.P.B. may be particularly drawn to Joseph Brennan's account of Alfred North Whitehead. He tells about a course he took at Harvard in 1931-32:

The first part of Whitehead's course was very much taken up with Plato's numbers. Our teacher held forth with enthusiasm about the insights of the later dialogues and held up to us the ideal of a new *Timaeus*, a cosmological adventure that would unite mathematics with the Good. He wanted to achieve in his own philosophy, he told us, something he thought Plato had accomplished in his: to separate out of the welter of existence a definite number of ultimate cosmological factors—a procedure that John Dewey down at Columbia thought was the philosophical sin against the Holy Spirit, although he did not believe in the Holy Spirit . . . Plato's Eros, the current in the universe that oscillates between the divine and the mortal, seems to perform a function in Whitehead's cosmos that he calls the essential Creativity in the nature of things . . .

Those familiar with the *Bhagavad-Gîta* will find parallels to Krishna's teaching in what Whitehead says about deity:

At our last class, Whitehead read us some passages from *Process and Reality*. They were about God . . . Whitehead's God has two, not three, sides to his nature. As Principle of Concretion, God is the cosmological factor that elicits actuality from possibility, the agent responsible for *this* crimp in the nature of things rather than some other. In this, his antecedent nature, God is more conceptual than actual, a supreme metaphysical paradox. For although God is the Principle of Actuality, He is himself deficient in actuality. Conceived as the agent that elicits the actual out of the boundless realm of the possible, God is not quite a “real” being. In this respect, Whitehead's God is somewhat like Samuel Alexander's Deity which, as creative *nisus*, is responsible for the emergence of all the various levels of being in the cosmos, yet is itself not yet actual. But Whitehead's God also has a consequent or derivative nature. This is God as he is here and now, related to and affected by the world he has brought into existence.

This, it seems reasonably clear, is a modern rendition of a passage at the beginning of the ninth discourse of the *Gîta*, where Krishna says:

“All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them.”

—Reprinted from *Theosophy* (U.L.T.,
Los Angeles, Calif.) December 1981

EQUAL TO ANY TASK

Kenneth Morris

Study your Seven Principles of Man. Here we are, personal selves, lower manases. But there is latent within us a Higher Manas, the power to think as the greatest of humanity have thought, waiting for us to develop it. And there is a Buddhi: the power of a Buddha to love and warm the universe with radiant compassion. And there is Âtman, the Universal Self, in which is infinity. There is

Will, an impersonal universal thing that comes at the call of desire. People fail in getting what they desire because their desires are multitudinous and contradictory, and because desire has the less command of will the less it is impersonal. If you want things for yourself you are much less likely to get them than if you want them for humanity.

That means that if one's heart is set on the purposes of the Theosophical Society he is attracting into himself all the time currents of universal will power, and all the time becoming stronger. His will and purpose are waking within the personal self of him the Higher Self: vibrating the notes in the personal self octave which set vibrating, because they correspond to, the octaves Manas, Buddhi, Ātman. The powers and faculties of the Divine Universe come pouring into his personality as he needs them, and he becomes equal to any task, however impossible, that comes his way. So your value to this Work depends on the amount of your desire for its success. If your mind is running on and uniting itself with that desire in all your spare moments, and if that longing underlies your occupied moments: because it is impersonal and unselfish you are drawing into yourself the will of the universe, against which no impossibility can stand. It acts in two ways: It awakens the powers of Manas, the Thinking Self, and you become more and more able to express great thoughts for the service of your fellows; and the powers of Buddhi, the Spiritual Self, which are, to be of effective assistance to men, to draw them from evil courses and to protect those about you and awaken in them divine aspirations.

—Extract from a talk to Welsh miners, *The Welsh Theosophical Forum*, Dec. 1934

ONE ROAD

G. Cardinal Le Goos

There is but one road to the Path; at its very end alone the "Voice of the Silence" can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou has not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung.

—*The Voice of the Silence*

Anyone who reads Theosophy comprehendingly soon finds stirring within him an urge, sometimes a compulsion, to begin rearranging his life in keeping with the ethical principles upon which its doctrines are based.

He finds himself, as a personality, standing apart from most of his fellows who recognize no law other than that of the social order to which they belong. They admittedly follow a line of least resistance in the human drama: lying, cheating, hating, lusting, grabbing and accumulating

what they can of the world's goods.

"What else is there to do?" they will say. "I didn't ask to be born. God made me as I am, so why shouldn't I make the most of it?"

It is a difficult task to answer the man of the world's questions because he is a supreme realist who understands quite clearly the complex machinery of that small part of life where he lives and moves and has his being. He is far from being the fool that some philosophers would make him.

So is the student of Theosophy because he is an ex-man-of-the-world himself, a graduate of the same school of delinquency. The chief difference is that he has obtained some advance information his worldly brother lacks.

He observes that he is somewhat of a monstrosity, a travesty of the nobler creature he *could be*; and from that humiliating knowledge is born a desire to rise, to change, to conquer.

Then war begins — which may have actually begun in a past life. He is once more Arjuna on the battlefield, with a new-born Old Self struggling into life within him.

He stands — the student of Theosophy — where everyone someday must stand: between the devil of the lower self and the deep, blue sea of Divine Discovery. There is no escape, no escape for the self but in the SELF; no way out but the way in — to the deathless God-Parent of which he is the child.

And that is why the great Teachers, the holy Adepts of Wisdom and Compassion, sent their Messenger, H. P. Blavatsky, into this dark Kali-Yuga world of ours — to point the way for all whose eyes can see the Truth.

It can be made very complex — this Wisdom — but if you look at it calmly, leaving prejudice and pettiness behind, it will flame like a great star into your consciousness, comforting and blessing you, healing and restoring you, and bringing back a lost splendor that was yours long ago: a knowledge of yourself as a God, a Divinity, a Glory to the world, and a Light to all men.

—*Messiah*, Spring 1982, No. 52

DISCUSSION AND COMMENT

Carrying on with the spirit of this feature of the *Bulletin* of Corresponding Fellows Lodge, edited by the late Elsie Benjamin, we give here a first contribution, received from Dr. Henk Dubbink (Bilthoven, Holland). He writes in a later letter dated May 28:

"The *Eclectic*, as is mostly the case, was very interesting. May I make some commentaries? The quote from article "Practical Theosophy" you include on p. 3 is very probably not written by HPB. Style and length (6-1/2 pages in original article) speak against it. The article must have been written not later than January 1889, when only four issues of her *Lucifer* had been published. It is not so very probable that she could have had time and energy to write such a long article for publication for *The Theoso-*

phist, nor that Olcott would have published it anonymously. The author: Wm. Kingsland? Franz Hartmann?" (We think Dr. Dubbink has a point!) —EDS.)

"Re the book review on pages 8-9, I am sorry to have to use the word of HPB, 'a flapdoodle'. I did some research on TSR [T. Subba Row] when I was in Adyar, and found several publications not mentioned in the 1931 edition of his book (*Esoteric Writings*). I had nearly ready the manuscript of an edition of *The Complete Writings* of TSR, on the lines of BdeZ Volumes BCW, chronologically. An Index was compiled — but TPH without warning me or consulting me had apparently already decided to publish a reprint of the very unsatisfactory edition prepared by Jinarajadasa in 1932."

Our next contribution is from Karl Alston (San Leandro, California). He writes:

"In the March-April 1982 issue of *The Eclectic Theosophist*, page 2, in the "Search and Find" additions, occurs the following:

"MANAS: not the thinker, which is the egoic principle acting on the mânasic plane."

"In my *opinion* the enclosed quotations from *The Key to Theosophy* are clearly incompatible with the above statement. *The Voice of the Silence* is even more explicit about the relationship between Manas and the thinking ego. In your association with theosophical periodicals, etc., I'm wondering if you have come across a constructive, impersonal, diplomatic way to handle such 'discrepancies' publicly? This is only one of many such deviations from Blavatskian Theosophy of which I'm aware. I would also like some information on the Reference Index."

W.E.S.: The particular item references an answer, under "The Mânasaputric Light," by Dr. G. de Purucker in *Studies in Occult Philosophy*, pp. 507-08, a posthumous work.

As G. de P. explains, this matter of the Mânasaputras is indeed one of the most difficult questions to answer clearly because, though simple in its general meaning, it becomes complex when we probe into the details. It's also largely a matter of 'words'. We have to use them, try to use them rightly, and it isn't easy. The criticism often leveled against G. de P. of wordiness is for the very reason that he tries to present things from every possible angle, so that the student can thus get what might be called a full perspective of the teaching under discussion. To some this is regarded as tautological, to others it is a method of teaching and clarification.

In the case you bring up I see no difference in *spirit* in what HPB says and what G de P says, and I believe after careful study most students would agree with that assessment. No one, possibly, can in simple language, explain every teaching perfectly, and no true teacher ever will claim to do so. Above all, as you well know, there is no dogma in Theosophy. So it is a matter of passing on the Teaching as given (*iti mayâ śrutam*) in the purest way possible. The student is to be commended in seeking to do

that. At the same time we must ever be on guard not to close our minds to some additional light, some aspect of teaching we had not been too fully aware of before.

Students are referred for study to the 20 pages listed above. The last paragraph reads:

"Did the Mânasaputras leave mankind when they had quickened its dormant intellectual faculties?' Some did, but in all human beings our own highest intellectual parts are still for each one of us that particular Mânasaputra, which, to use H.P.B.'s word, incarnated and set aflame our own dormant mânasic organ. Each one has his own Mânasaputra still working within him; and this Mânasaputra is the Christ, the Christ immanent, in each man."

The references Mr. Alston sends are as follows, all from H. P. Blavatsky's *Key to Theosophy*:

"The Ego or *Thinking Man* is called the LOGOS." (p.188)

"In its very essence it (the Real Ego) is THOUGHT. This *individualized* 'Thought' is what we Theosophists call the *real* human Ego, the thinking Entity imprisoned in a case of flesh and bones." (p.184)

"There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is *Manas*, the Mind-man or embodied consciousness." (p. 100)

"Manas is the real incarnating *Spiritual Ego*, the *Individuality*. (p. 136 fn.)

"That which reincarnates is the Spiritual Thinking Ego, the permanent principle in man, or that which is the seat of Manas." (p.121)

"Manas is a 'principle', and yet it is an 'Entity' and individuality or Ego." (p.183)

Other references from *The Key* were given. We refer here only to page numbers, pp. 95, 183 and 188.

Karl Alston. — "Thanks for the material you sent me showing where the 'Manas' quote came from . . . When I read the item in the *Eclectic* about Manas I hadn't the vaguest idea who had written. So, whatever part of this or my previous letter you use, I don't mean it as a specific criticism of any individual. I just thought perhaps students could agree on a common Theosophical vocabulary. I'm sending further quotes and references from H.P.B. Whether or not all these actually *contradict* each other is up to the individual to decide, but I feel safe in saying 'It's Very Confusing!' . . . I concluded some time ago that many 20th century theosophical writings are quite incompatible with the writings of Madame Blavatsky and her Teachers. On the other hand I'm in *no* position to say who is 'right' and who is 'wrong'. As a matter of fact specific criticisms are in my mind out of order!"

Additional references given by Karl Alston are from *Blavatsky Collected Writings*, XII, p.58, p.697; and *The Voice of the Silence*, Gloss.note 9 to 'The Seven Portals' (p.88 orig.ed.), and *op cit.* Gloss.note 19, 'The Two Portals' (p.84)

ITEMS OF INTEREST

A Note for Those Who Remember Kenneth Morris

In introducing the story by Kenneth Morris, "The Night of Al Kadr" in *Visions of Wonder*, an Anthology of Christian Fantasy (Celebrated Tales of Imagination), the editors, Robert H. Boyer and Kenneth J. Zahorski, write perceptively of our old Point Loma friend and Literature professor. Their concluding paragraph, although already quoted in the review in last *Eclectic*, is worthy of study. It points piercingly to that inner spur to all of Kenneth Morris' writing and wins from us due meed of appreciation. The editors write:

"The metaphysical thrust of the story is also characteristic of the author. "Al Kadr," like many of Morris's fantasies, explores the relationship between human and supernatural, and between one religious belief and another. In this case, the Christian, Don Jesús, through the mystical experience he undergoes in the castle of his Moslem enemy, al-Moghrebba, learns that true religious belief transcends all denominations. What is important, ultimately, is the individual's insight into the nature of God, his communion with the Spirit, and his ability to embrace all other human beings in a spirit of brotherly love, no matter what their particular religious creeds. Sectarian beliefs, as a matter of fact, can come to be serious obstacles to these devoutly wished-for consummations. All this, Don Jesús realizes after experiencing the mystical wonder of the Night of Al Kadr, the holiest of Muslim holidays, and he is a better Christian — and human being — for it. It is this transcending of sectarianism that is at the heart of Morris's story and that is also at the heart of his own theosophical beliefs."

The editors also point to publication of other stories by Morris, showing dawning recognition of the skill and imagination of our long-ago teacher; for instance, Newcastle in 1978 published a reprint of our old Aryan Theosophical Press 1914 edition of *The Fates of the Princes of Dyfed*; and Arno Press of New York in 1978 also published the Longman Green edition of Morris's *Book of the Three Dragons*. We are also informed that the following Morris short stories have recently been reprinted: "Red Peach-Blossom Inlet" in *The Fantastic Imagination: An Anthology of High Fantasy II* (1978); "The Last Adventure of Don Quixote" in *Dreamer of Dreams: an Anthology of Fantasy* (1978); and "The Rose and the Cup" in *The Phoenix Tree: An Anthology of Myth Fantasy* (1980).

(We can almost hear Kenneth Morris's 'I told you so!'.)

—ECLECTIC EDITORS

More Visitors

On Sunday, April 18th, we had the pleasure of a visit from Ted and Doris Davy from Edmonton, Canada. They are, as our readers may know, editors of *The Canadian Theosophist*, and Mr. Davy is General Secretary of the Canadian Section T.S. (Adyar). He was currently giving a course at the Krotona Institute, School of Theosophy, at Ojai, on the subject of the Mystery-Schools, and so their visit was brief, but we had an enjoyable gathering of friends to discuss affairs of "Globe D"!

Other visitors have been our old friend Marguerite A. Barton of Porterville, California (formerly Art instructor at the Point Loma School and, with her husband, Hildor, editor of *The Raja Yoga Messenger*.) And from Palm Desert, before going north for the summer to Lake Tahoe, Terence Hughes, an honorary member of Point Loma Publications Board; and from the Melbourne (Australia) T.S. Bookstore of that city, Noelle Rattray. They each carry a 'Light', and that is always good news!

LUCIFER (I.S.I.S., The Hague, Holland)

The Summer 1982 issue No. 13, continues its good work in speaking out strongly for Theosophy, with articles by the editor, Mr. D.J.P. Kok, on "Scientists Reflect" and a postscript by him to the powerful Open Letter of H.P. Blavatsky, "Why I Do Not Return to India", written in 1890, called by the late Boris de Zirkoff "one of the most extraordinary and deeply pathetic documents ever penned by H.P.B." It is indeed, as the English translation of the Dutch phrases it, "a violent cry of distress, that was caused by all those who betrayed her." In a postscript D.J.P. Kok says: "Fortunate is he who can be certain that he has not contributed to the need of such a cry of distress." H.J. van Oosterzee writes on "The Difficulty of 'The Secret Doctrine' ". We quote from the summary translated from the Dutch: "Many students have great difficulty in studying H.P.B.'s 'Secret Doctrine' and tend to blame her for it. The 'S.D.' is thus called chaotic, incoherent and is said to contain too many references to scientific, philosophical and religious disciplines. In this splendid article it is pointed out that these difficulties find their origin in the fact that hardly any student is able to fully appreciate the universality of the S.D., which illuminates the background and origin of all philosophies, sciences and religions and binds them all in a higher, universal Truth. The major problems in both explaining and understanding the S.D. arise from the fact that the Esoteric Philosophy wants to show the connections between all things in Nature, so that not one single subject can be explained without involving all that it is linked with. Let no student think that the S.D. is a mere chaos. One has to reach out for it — universal wisdom does not come down to the 'poor' student. The article is followed by a partial translation of H.P.B.'s "Mistaken Notions on 'The Secret Doctrine' ". (Collected Writings, Vol. XII).

The Spring 1982 *Lucifer* carries HPB's "Open Letter to the Archbishop of Canterbury," written in 1887. This exposes the failure of the Church to pass on the spiritual light that was in the hearts of Jesus, Buddha, and others . . .

De Stem van de Stilte (The Voice of the Silence)

(See item 'From Holland' in "From Letters Received")

The publishing of this book, as said, is the result of theosophical co-operation: The Theosophical Society (Adyar), the United Lodge of Theosophists, and Friends of Point Loma Publications in The Hague and Arnhem. And the product is most excellent: hard cover, well printed, a Glossary for each Section ('The Voice of the Silence', 'The Two Portals', 'The Seven Portals'), a brief

'Woordenlijst' (Vocabulary), and a full Index. In all 142 pages, handy size, 4-1/2 x 7 inches. Our hearty congratulations!

Le Lotus Bleu—La Revue Théosophique, June-July 1982, Société Théosophique de France, Paris

Two articles, "The Language of the Mysteries" by Hermine Sabetay, and "Unity and Multiplicity" by Edoardo Bratina, call for special mention. The theme of the first makes it clear that the Sacred Science, or Wisdom Religion, was a universal language possessed by Initiates of all Races — the language of Symbolism. The author reviews evidences of this fact in many races, going back to prehistoric times.

In "Unity and Multiplicity" the writer introduces his theme by citing extracts from one of the famous Letters from *The Mahatma Letters to A.P. Sinnett*, No. XXII. He also introduces concepts from Eddington and Einstein. From the former 'Space, Time, Gravitation'; and from Einstein, 'How I View the World'. The writer closes his article with these words of wisdom: "The objectives of the Theosophical Society embrace, then, three degrees of modern Yoga: they lead us from the clouds of multiplicity to the Light of Unity, the supreme destiny of human evolution."

FROM LETTERS RECEIVED

From France

Those interested in historical facts and in the letter from H. P. Blavatsky to Countess Wachtmeister of January 24, 1886, copy of which is published in *Eclectic* No. 68, March-April 1982, will want to take note of the following pertinent extracts from a letter from our correspondent in Montreuil, France, Jean-Paul Guinnette.—EDS.

"You wrote that the copy I sent you was 'made from the original edition of *Reminiscences* now in the personal library of Jacques Heugel'. This is not the case. What I wanted to say in my letter of May 24, 1981, is that I have found the *original letter* from H.P.B. to Wachtmeister *enclosed* in an original edition of the *Reminiscences*, i.e. that the letter was independent of the book and was folded and kept in it. I bought this book in an 'occult' bookshop of Paris and the bookseller told me that it came from the personal library of the late Jacques Heugel.

"I have given the original letter to the archives of the U.L.T. of Paris, and the book to its library."

H. P. BLAVATSKY: THE MYSTERY

By G. de Purucker in collaboration with Katherine Tingley

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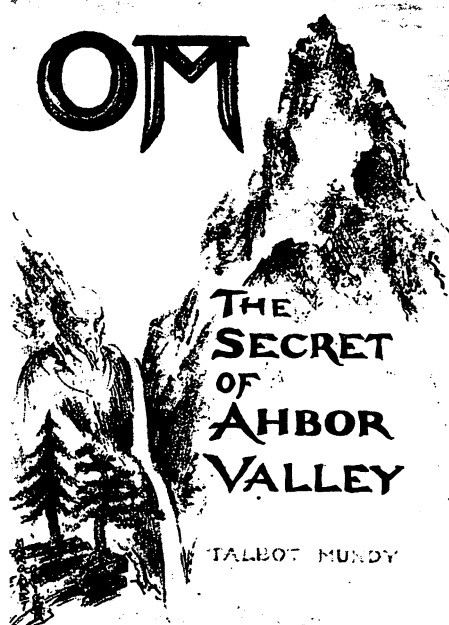
From South Africa

Mrs. Rosemary Vosse of Capetown writes: "Am toiling through the E.S. Instructions in Vol. XII of the C.W. It's really quite above my head, but they say it's good to try to stretch the mind. One detail that puzzles me is why in the colored diagram of the seven rays or Hierarchies (Plate III) the colors mentioned, and shown in Plate I, do not correspond to those printed, i.e. Linga Sarira is pale green instead of mauve. Any clarification? [Thank you for pointing this out. It is an error in printing of colors; it should be mauve.—EDS.]

From Holland

The following, written under date of April 15, is from our good friend Dr. J.H. Dubbink, of Bilthoven, Holland, Editor of *Theosofia* (The Theosophical Society in the Netherlands):

"In a few weeks a Dutch translation of *The Voice of the Silence* will be ready — a co-production of your friends (Walter Jahn, Joop v. Beukering), the ULT, and the Adyar Society. Two friends, one a lady from the United Lodge, and another Adyar member, have finished the Index. I started, but my illness prohibited my work. We Adyarites will publish a 'special' of our Bi-monthly on 'Science', in the broad sense of the word. This will be ready in June. Some authors tried to find some 'model' in theosophical books, e.g., medicine without vivisection, a jurisprudence on animals—no longer considered a 'res' (object). I made an historical study, reading *The Theosophist*, 1879-1885, and the articles of HPB in *Lucifer* pertaining to what we nowadays call 'political issues', as e.g., anti-colonialism, the 'identity' of Asiatic people versus Christianity, etc. My conclusion is that she, and also Olcott as long as she lived in Adyar, and the Buddhist-Theosophist Anagarika Dharmapala from Ceylon, advocated an anti-capitalist and anti-communist economy, just as many Buddhists in our days do. Further: a 'model' for the reconciliation of the different time-tables given by HPB on the Rounds and Races, requiring more mathematical knowledge than I ever mastered. I hope you will be able to understand most pages, as the references to HPB and other Theosophists will enable earnest students to follow the argumentation."



"The characters are fantastic and abnormal, wild to savagery, but in some cases preternaturally wise," commented *The Manchester City News* (Manchester, England) when the book was first published.

"The Lama, Tsiang Samdup, is a wonderful conception of the mystic, an Adept who has fathomed secrets far beyond human philosophy, and who pours forth a continual stream of occultism and wisdom.

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About the Author

"Talbot Mundy was actually born William Lancaster Gribbon," writes Peter Berresford Ellis in his Introduction to this new edition. The year was 1879, Hammersmith, London, England, and the day — shared by Shakespeare and Cervantes — was April 23.

"He was the eldest son of a prominent London businessman. He was sent to Rugby School, the famous English boarding school of *Tom Brown's Schooldays* fame, but he left the school after one year . . . His mother suggested that he train for the Anglican priesthood, but the boy answered by running away to Germany where he joined a travelling fair. He never returned home to live.

"Followed those adventures in India, South Africa, Portuguese East Africa (now Mozambique) and British East Africa, which gave him background experience to draw on in his creative work. In 1909 he was in New York and writing for *Adventure* magazine, which launched him into almost immediate popularity. In 1914 his first book *Rung Ho!* was published to wide critical acclaim. Forty-two books rapidly followed, but with the publication of *King of the Khyber Rifles* [later made into a movie] his reputation as a best selling author had been assured."

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